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without doubt, anticipates and is perhaps one source of the Aristotelian doctrine of matter and form, as others have perceived. But there is not one iota of evidence that it in turn is derived from Hippias.

All over-ingenious books are protected against critical reviewing by the fact that a really critical review would occupy as much space as the book itself. The general method of the rehabilitation of Prodicus is to attribute to him everything in the argument of the dialogues that mention him that can be associated with any of the passages in which Socrates playfully alludes to his discrimination of synonyms. Thus Laches' indignation at the sophistic distinction between "brave" and "fearless" is used to refer to Prodicus as source the whole theory of bravery set forth by Nicias. Many scholars and pragmatist philosophers have anticipated M. Dupréel in the employment of similar methods for restoration of the true Protagorean philosophy.

Once more I am sorry to seem to take a purely negative position toward what is after all a well-written, laborious, stimulating, thought-provoking piece of work, which every Platonic library should possess. But how is Platonic scholarship to progress if diametrically opposed interpretations are all favorably reviewed and allowed to stand side by side with no attempt to settle the issues that they raise? Wilamowitz, Dupréel, Burnet ignore one another. A negative attitude toward all of them will have at least a 50 per cent chance of being right. And a scholar who translates *μετὰ λόγον* "après le raisonnement" (p. 347) surely invites scrutiny of his arguments.

PAUL SHOREY

Philostratus and Eunapius, The Lives of the Sophists. With an English translation by WILMER CAVE WRIGHT. Loeb Classical Library. London: William Heinemann; New York: G. P. Putnam's Sons, 1922.

Mrs. Wright's studies of Julian and her familiarity with the later Greek rhetoric designated her as the Loeb translator of Philostratus and Eunapius. She writes a fluent and idiomatic English which follows closely the thought of the Greek, yet does not read like a translation. Well-written introductions supply all the information that the modern reader will need for the intelligence of these biographies and a helpful glossary of Greek rhetorical terms and an index complete what will prove one of the most useful and instructive volumes of the series. There are very few oversights. In *Lives of the Sophists* 585 I think Rohde is right in taking *ἐπεσιάζοντο* figuratively. Herodes, perhaps, does not "expound with copious comments a hundred verses," but speaks for a time measured by a hundred verses.

In 5.87 *σκίρτημα* is not, I think, "a boisterous Greek dance" but is used metaphorically as in Stob. Flor. 68.37: *ἐξοίχεται τὸ νεοτήσιον σκίρτημα*

ἐκ τῆς γνώμης. In 5.98 I do not think that we need to assign to ἐπιβολαὶ τῶν νοημάτων the special and unexampled meaning "abundance of synonyms." It is rather the number of his ideas, the variety of his conceits or turns of thought (literally perhaps "approaches to thought"). The thought is opposed to the expression here as frequently in Philostratus. Onomarchus' turns of thought he says are like those of Herodes, which he had already praised in 564 as ἐννοιοὶ οἶαι μὴ ἑτέρῳ. In 612 why not πολιτικώτερον instead of πολιώτερα or παλαιότερα? In Eunapius 490 ἀνεπίφθονοι does not mean "were not to be envied," but "were perhaps excusable." In 493 καὶ ὁ τῶν λόγων ἔλεγχος ἦν αὐτῷ φιλοτιμία means that the intended refutation or test only brought him honor, not "the fact that he obtained the honor that he asked for shows what his eloquence must have been." Cf. a few lines before βασανίζων τὸν Προαιρέσιον ἐς τὸ σχέδιον and the sentence at the beginning of 499 καὶ ἦν αὐτῷ, κ.τ.λ. In 502 ὥσπερ οὐδὲ τὴν ἀρχὴν ἀκούων is not "just as though he had not even heard the premises," but "as if he had not heard at all." Both ἀρχὴν and τὴν ἀρχὴν are used in this idiom.

PAUL SHOREY

Thucydides. With an English translation by C. FORSTER SMITH of the University of Wisconsin. Volumes I–III. Loeb Classical Library. London: William Heinemann; New York: G. P. Putnam's Sons, 1919–21.

This is an excellent rendering of *Thucydides*, achieving as it does in a high degree the two-fold purpose to produce at once a literal and a readable translation. It is sufficiently literal to enable one who has even a modicum of Greek to follow the original with ease. At the same time one may read it independently of the text without feeling that he is reading labored and unnatural English. The occasional bits of stiff and awkward narrative that occur especially in the first book are apparently intentional reproductions of Thucydides' style. (Cf. 1. 20.) Occasionally an English word is made to carry a greater load than it will bear. There is good authority for rendering κατέλευσαν (1. 106) by "stoned," but the reader who does not understand Greek may very well miss the point. So too ἡθύνθη (1. 95) "was held to account" should be "was punished." "To make reprisals" carries a suggestion foreign to ἀμύνεσθαι (1. 80). The first sentence of 1. 77 defies successful translation for the reader who is not familiar with the Athenian federal system. The note might have been devoted with advantage to an explanatory paraphrase. The words "where we have established tribunals" are not the equivalent of ποιήσαντες τὰς κρίσεις. "Skytale-dispatch" (σκυτάλη) is fully explained in the note (1. 132), but it seems a bit overdone. Why not "official dispatch"?

R. J. B.